The Manahali Copper-plate Inscription of Madanapāladeva.—

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[Read, March 1899.]

The subjoined edition of a new inscription of Madanapāladeva has been prepared from a copper-plate kindly presented to this Society in 1899 by Mr. N. K. Bose, C.S., then Magistrate of Dinajpur. The plate on which the inscription is engraved, was discovered in excavating a tank in 1875 within a park of the village of Manahali,[1] in District Dinajpur, Bengal.

The Inscription consists of 58 lines of writing, engraved on the two sides of a single copper-plate, measuring 15¾″ by 16″. At the top of the plate the Seal is soldered on. It shows the usual emblem of the Pāla kings, *viz.*, the Buddhistic wheel of Law with a deer kneeling on each side, facing it. Below this we may still recognize the king's name: *Çrī-Madanapālaḥ*, and on the top of the seal traces of small Stūpa are still visible. The writing belongs to the Bengali variety of the Nāgarī Alphabet of about the 12th century; as compared with the earlier inscriptions of the Pāla Dynasty, it shows a marked development towards more modern forms. Its execution is on the whole done fairly well; in one place, however, it has been impossible to make out exactly the meaning of the letters; unfortunately, this passage contains the name of the village, granted by the king (ll. 32-33). The *avagraha* sign is frequently used in this inscription; final letters are marked by the sign of *virāma*, which, however, seems to have been left out by carelessness in some instances, where in order to avoid unnecessary corrections in the subjoined transcript the letter has been put down as final. In regard to orthography, I desire to draw attention to the spelling *ttajan*, for *tyajan* in l. 14; *prattarthi*, for *pratyarthi* in l. 24; and also *puṇair*, for *puṇyair* in l. 16. Instances of this kind may be taken as originating from a pronunciation of the compound letters *tya* and *ṇya*,

[1] The "Munholee" of the Indian Atlas, sheet No. 119, 6 miles south of Deokot; Long. 88° 35′ E.; Lat. 25° 19′ N.

which almost closely resembled the modern Bengali pronunciation of the same. The LANGUAGE is Sanskrit, and with the exception of the introductory benediction (in line 1) and the portion containing the grant (lines 27–49), it is in verse. At the top of the inscription, we find the letter *ni* engraved four times in one line; this appears to be the official endorsement of the document, *ni* probably being an abbreviation of the term *nibaddham* used in similar cases.

The INSCRIPTION divides itself into:—

(*a*) a genealogical portion, in verse, giving the names of 19 princes of the Pāla family of Magadha, 17 of which appear to have been reigning kings (ll. 1–27);

(*b*) the portion containing the grant, in prose (ll. 27–49);

(*c*) the usual benedictive and imprecatory verses; this portion ends with the mention of the name of the person who acted as *dūtaka* and of the engraver; it is in verse throughout (ll. 49–58).

With reference to the GENEALOGY OF THE PĀLA KINGS as recorded in this Inscriptions, I need merely point out that up to Vigrahapāla III. it almost verbally agrees with the corresponding passage in the Amgachi Plate (*Indian Antiquary*, Vol. XXI, p. 100). The only notable difference is that the verses beginning with *yaṁ svāminaṁ rāja-guṇair=anūnam* (ll. 13-14), and with *deçe prāci pracura-payasi* (ll. 19–21) have been left out in this Inscription. I may also note that by the reading of this Inscription it is now possible to correct the passage read doubtfully as *viçva-priye* in l. 15 of the Amgachi Plate and in l. 20 of the Dinajpur Plate of Mahīpāla (*this Journal*, Vol. LXI, 1892, Part I, p. 83); the corresponding passage in the present Inscription (l. 13) distinctly reads *netra-priye*, which appears to be the correct reading. From Vigrahapāla III., onwards, we then have the following succesion of kings:—

(1) MAHĪPĀLA II., son of Vigrahapāla III., (l. 18);

(2) ÇŪRAPĀLA, son of Vigrahapāla III., and younger brother of Mahīpāla II., (l. 20);

(3) RĀMAPĀLA, another son of Vigrahapāla III., and brother of Mahīpāla II., and of Çūrapāla (l. 21);

(4) KUMĀRAPĀLA, son of Rāmapāla (l. 23);

(5) GOPĀLA III., son of Kumārapāla (l. 24);

(6) MADANAPĀLA, son of Rāmapāla and Madanadevī (l. 26).

The portion of the inscription giving the pedigree of these six kings, appears to be corrupt in some passages, and is not entirely intelligible to me. As, however, no real historical facts are mentioned in those verses, I trust that I will be excused in refraining myself from giving a translation. I merely wish to point out here, that the names

of the first two kings, Mahīpāla II., and Çūrapāla, have been made known to us for the first time only very recently in a notice on the *Rāmacarita*, a poetical biography of Rāmapāla, discovered by my learned friend, Mahamahopadhyaya Haraprasad Shastri, and published in the *Proceedings of this Society*, March 1900, p. 70 ff. They are omitted in the pedigree of Pāla kings, occurring in the Kamauli Plates of Vaidyadeva of Prāgjyotiṣa (*Epigr. Indica*, Vol. II, p. 350), from which record we have been already acquainted with the names of their two successors, Rāmapāla and Kumārapāla. Of Madanapāla, we possess a short dedicatory inscription, dated in his 19th year, while the name of Gopāla III., his nephew and predecessor on the Pāla throne, is entirely new to us. As to Madanapāla's time, I can only say that I believe him to have lived in the first half of the 12th century A.D.

The grant made by him on the occasion of his queen, the Paṭṭamahādevī Citramatikā, consisted of a village perhaps named Kāṣṭhāgiri, lying in the Koṭivarṣa-viṣaya, and belonging to the Pauṇḍravardhana-bhukti. It was given to a Brahman, Vaṭeçvarasvāmiçarman, son of Çaunakasvāmin, grandson of Prajāpatisvāmin, and great-grandson of Vatsasvāmin, an inhabitant of Campāhiṭṭī, student of the Kautthuma Çākhā of the Sāmaveda, fellow-student of Bhūṣaṇa, and belonging to the Kautsa Gotra and Çāṇḍilya-Asitadevala Pravara (ll. 42–45). The village was given to him as a *dakṣiṇā*, after having read the Mahābhārata for the benefit of the Queen. The passage recording this fact, is of peculiar interest; it reads (l. 45 ff.) : *Paṭṭamahādevī-çrī-Citramatikayā Vedavyāsa-prokta-prapāṭhita-Mahābhārata-samutsarjjita-dakṣiṇātvena Bhagavantaṁ Buddha-bhaṭṭārakam=uddiçya çāsanī-kṛtya pradatto S smābhiḥ.* The order confirming the grant was issued from the royal camp at Rāmāvatī, situated on the banks of the Ganges (l. 30). It was given in the king's 8th year, on the 15th lunar day of Caitra (ll. 49 and 57). The minister of peace and war, Bhīmadeva, acted as *dūtaka* (l. 57). The engraver's name was Tathāgatasara (l. 58). With the exception of the Pauṇḍravardhana-bhukti and the Koṭivarṣa-viṣaya, the names of the localities mentioned in this inscription are new to us; I am unable to identify any of them.

I now edit the Inscription from the original plate.

The Seal:

(Çrī-Madanapālaḥ.)

The Plate. Obverse:

(l. 1,) Oṁ namo Vu(Bu)ddhāya ‖ Svasti ‖ Maitrīṁ[1] kāruṇya-ratna-pramudita-hṛdayaḥ preyasīṁ sandadhānaḥ samyak-

[1] Metre Sragdharā.

samvo(mbo)dhi-vidyā-sarid-amala-jalaḥ(la)-kṣāli-
(l. 2,) t-ājñāna-paŋkaḥ । jitvā yaḥ kāma-kāri-prabhavam=abhibhavaṁ çāçvatāṁ(tīṁ) prāpa çāntī(ntiṁ) sa çrīmān lokanātho jayati Daçava(ba)lo ऽ nyaç=ca GŌPĀLADEVA-
(l. 3,) Ḥ ॥ Lakṣmī[1]-janma-niketanaṁ sama karo voḍhu[ṁ*] kṣamaḥ kṣmābharaṁ pakṣa-ccheda-bhayād=upasthitavatām=ek-āçrayo bhūbhṛtāṁ । maryādā-paripālan-aika-ni-
(l. 4,) rataḥ çaury-ālayo ऽ smād=abhūt dugdh-āmbhodhi-vilāsa-hāsa-vasatiḥ çrī-DHARMMAPĀLO nṛpaḥ ॥ Rāmasy=eva gṛhīta-satya-tapasas=tasy=ānurūpo guṇaiḥ
(l. 5,) Saumitrer=udapādi tulya-mahimā VĀKPĀLA-nām=ānujaḥ [।*] yaḥ çrīmān naya-vikram-aika-vasatir=bhrātuḥ sthitaḥ çāsane çūnyāḥ çatru-patākinībhir=a-
(l. 6,) karod=ek-ātpatro[2] diçaḥ ॥ Tasmād[3]=Upendra-caritair=jagatīṁ punānaḥ putro va(ba)bhūva vijayī JAYAPĀLA-nāmā । dharmma-dviṣāṁ çamayitā yudhi DEVAPĀLE yaḥ pū-
(l. 7,) rvva-je bhuvana-rājya-sukhāny=anaiṣīt ॥ Çrīmad[4]-VIGRAHA-PĀLAS=tat-sūnur=Ajātaçatrur=iva jātaḥ । çatru-vanitā-prasādhana-vilopi-vimal-āsi-jala-dhāraḥ ॥
(l. 8,) Dik-pālaiḥ[5] kṣiti-pālanāya dadhataṁ dehe vibhaktān guṇān çrīmantaṁ janayām=va(ba)bhūva tanayaṁ NĀRĀYAṆAṀ sa tābhūṁ[6] । yaḥ kṣoṇī-patibhiḥ si(çi)romaṇi- rucā=
(l. 9,) çliṣṭ-āŋghri-pīṭh-opalaṁ nyāy-opāttam=alañ-cakāra caritaiḥ svair=eva dharmm-āsanaṁ ॥ Toy-āçayair[7]=jjaladhi-mūla-gabhīra-garvbhai(rbbhai)r=dev-ālayaiç=ca kula-bhū-dhara-
(l. 10,) tulya-kakṣaiḥ[।*]vikhyāta-kīrti(rtti)r=abhavat=tanayaç=ca tasya çrī-RĀJYAPĀLA iti madhyama-loka-pālaḥ ॥ Tasmā-[t*][8]=pūrvva-kṣitidhrān=nidhir=iva mahasāṁ RĀṢṬRA-
(l. 11,) KŪṬ-ānvay-e[n*]dos=TUŊGASY=ottuŋga-mauler=duhitari tanayo BHĀGYADEVYĀṀ prasūtaḥ । çrīmān GŌPĀLADEVAÇ=ciratarам=avaner=eka-patnyā iv=ai-
(l. 12,) ko bharttā=bhūn=n-aika-ratna-dyuti-khacita-catuḥ-sindhu-citr-āŋçu(ṁçu)kāyāḥ ॥ Tasmād[9]=va(ba)bhūva savitur=vvasu-koṭi-vardhī kālena candra iva VIGRAHAPĀLA-
(l. 13,) DEVAḤ । netra-priyeṇa vimalena kalāmayena yen=oditena

[1] Metre Çārdūlavikrīḍita; and of the next verse.
[2] Read *ekātapatro*.
[3] Metre Vasantatilakā.
[4] Metre Āryā.
[5] Metre Çārdūlavikrīḍita.
[6] Read *prabhuṁ* with the Amgachi and Dinajpur plates.
[7] Metre Vasantatilakā.
[8] Metre Sragdharā.
[9] Metre Vasantatilakā.

dalito bhuvanasya tāpaḥ ‖ Hata[1]-sakala-vipakṣaḥ saṅgare vā(bā)hu-darpā(d[2]=a)nadhi-
(l. 14,) kṛta-viluptaṁ rājyam=āsādya pitryaṁ | nihita-caraṇa-padmo bhūbhṛtāṁ mūrdhni tasmād=abhavad=avanipālaḥ çrī-MAHĪPĀLADEVAḤ ‖ Ttajan[3] yo-
(l. 15,) ṣ-āsaṅgaṁ çirasi kṛta-pādaḥ ksitibhṛtāṁ vitanvan sarvv-āçāḥ prasabham=uday-ādrer=iva raviḥ | guṇa-grāmyā[4] snigdha-prakṛtir=anurāg-ai-
(l. 16,) ka-vasatis=tato dhanyaḥ puṇ[y*]air=ajani NAYAPĀLO nara-patiḥ ‖ Pītaḥ[5] saj-jana-locanaiḥ Smara-ripoḥ pūjā-nu-raktaḥ sadā saṁgrāme dha-
(l. 17,) valo=dhika-grahakṛtāṁ[6] kālaḥ kule vidviṣāṁ | cāturvvarṇ-ya-samāçrayaḥ sita-yaçaḥ-pūrair=jagal=lambhayan tas-mā-d=VIGRAHAPĀLADEVA-nṛ-
(l. 18,) patiḥ puṇyair=jjanānām=abhūt ‖ Tan-[7]nandanaç=candana-vāri-hāri-kīrtti-prabh-ānandita-viçva-gītaḥ | çrīmān=MAHĪPĀLA iti dvitīyo
(l. 19,) dvij-eça-mauliḥ Çiva-vad=va(ba)bhūva ‖ Tasyā[8]=bhūd=anujo Mahendra-mahimā kandaḥ pratāpa-çriyām=ekaḥ sāhasa-sārathir=guṇa-na(ma)yaḥ
(l. 20,) çrī-ÇŪRAPĀLO nṛpaḥ[|*]yaḥ svacha(ccha)nda-nisargga-vibhrama-bharā[n*] vivbhra(bibbhra)t sarvv-āyudha[9] prāgalbhyena manaḥsu vismaya-bhayaṁ sadyas=tatāna dviṣāṁ ‖ E-
(l. 21,) tasyā=pi sahodaro narapatir=ddivya-prajā-nirvbha(rbbha)ra-kṣobh-āhūta-vidhūta-vāsava-dhṛtiḥ çrī-RĀMAPĀLO S bha-vat | çāsaty=eva
(l. 22,) ciraṁ jaganti janake yaḥ çaiçave visphurat-tejobhiḥ para-cakra-cetasi camat-kāraṁ cakāra sthiraṁ ‖ Tasmād[10]=ajāyata nij-ā-
(l. 23,) yata-vā(bā)hu-vīrya-nispī(ṣpī)ta-pīvara-virodhi-yaçaḥ-payodhiḥ | medasvi-kīrttir=amar-endra-vadhū-kapola-karppūra-pattra-makarī sa KU-

1 Metre Mālinī.
2 The akṣara *da* has been added later; it looks rather like the *avagraha* sign.
3 Metre Çikhariṇī. Read *Tyajan doṣāsaṅgam* with the Amgachi plate.
4 Read *guṇ-āgrāmyaḥ*; the Amgachi plate here reads *hata-dhvāntaḥ*.
5 Metre Çārdūlavikrīḍita.
6 Read *caturo=dhikaṁ ca Haritaḥ* with the Amgachi plate.
7 Metre Upajāti,
8 Metre Çārdūlavikrīḍita; and of the next verse.
9 Read *sa-sarvv-āyudhān.*
10 Metre Vasantatilakā.

(l. 24,) MĀRAPĀLAḤ ‖ Pratta(tya)rtthi [1]-pramadā-kadamva(mba)-ka-çiraḥ-sindūra-lopa-krama-krīḍā-pāṭala-pāṇir=eṣa susuve GOPĀLAM=ū(u)rvvī-bhujaṁ ।

(l. 25,) dhātrī-pālana-jṛmbhamāṇa-mahimā karpūra-pāṁç-ūtkarair=devaḥ kīrttim=a-yonija[ṁ*]vitanute yaḥ çaiçave krīḍitaṁ ‖ Tad[2]=anu MADANA-

(l. 26,) DEVĪ-nandanaç=candra-gauraiç=carita-bhuvana-garvbha-(rbbha)ḥ prāṁçubhiḥ kīrtti-pūraiḥ । kṣitim=avarama-tātas=tasya sapt-āvdhi (bdhi)-dāmnīm=abhṛta MADANAPĀ-

(l. 27,) LO Rāmapāl-ātmajanmā । (‖) Sa khalu Bhāgīrathī-patha-pravarttamāna-nānāvidha-nauvāṭaka-sampādita-setu-va(ba)ndha-nihita-çaila-

(l. 28,) çikhar[i*]ṇī-vibhramān=niratiçaya-ghanāghana-kari-ghaṭā-çyāmāyamāna-vāsara-lakṣmī-samāravdha(bdha)-santata-jalada-samaya-sandehā-

(l. 29,) d=udi(dī)cīn-āneka-narapati-prābhṛtīkṛt-āprameya-haya-vāhinī-khara-khur-otkhāta-dhūlī-dhūṣa(sa)rita-dig-anta-rālāt parameçvara-sevā-

(l. 30,) samāgat-āçeṣa-Jamvu(mbu)dvīpa-bhūpāl-ānanta-pāda-bhara-namad-avaneḥ çrī-RĀMĀVATĪ-nagara-parisara-samāvāsita-çrīmaj-jaya-skandhāvā-

(l. 31,) rāt । Parama-saugato Mahārājādhirājaḥ[3] çrī-RĀMAPĀLADEVA-pād-ānudhyātaḥ Parameçvaraḥ Paramabhaṭṭārako Mahārājādhirā-

(l. 32,) jaḥ çrīman-MADANAPĀLADEVAḤ kuçalī ‖ çrī-PAUṆḌRA-VARDDHANA-bhuktau KOṬĪVARṢA-viṣaye HALĀVARTTA-maṇḍale [Kāṣṭhāgiri-saṁviṁçatyāvādhikopetasa-

(l. 33,) kaivadārvvacaṭṭaraṭṭake][4] tṛ[ṁ*]çatikāyāṁ bhūmau samupāgat-āçeṣa-rāja-puruṣān rāja-rājā(ja)nyaka-rāja-putra-rājāmatya-mahāsāndhivi-

(l. 34,) grahika-mahākṣapaṭalika-mahāsāmanta-mahāsepā(nā)pati-mahāpratīhāra-dauḥsādhasādhanika-mahākumārāmātya-rājasthānī-

(l. 35,) yoparika-cauroddharaṇika-dāṇḍika-dāṇḍapāsi(çi)ka-çaunika-kṣetrapa-prāntapāla-koṭṭapāla-aṅgarakṣa-tad-āyukta-viniyuktaka-

[1] Metre Çārdūlavikrīḍita.

[2] Metre Mālinī.

[3] Read *Mahārājādhirāja-çrī-Rāmapāladeva.*

[4] The reading of this passage remains very doubtful.

Reverse :

(l. 36,) hasty-asv(çv)-oṣṭra-nau-va(ba)la-vyāpṛtaka-kiçora-vaḍavā-go-mahiṣ-āj-āvik-ādhyakṣa-dūta-preṣaṇika-gamāgamika-ati(bhi)tvaramāṇa-vi-

(l. 37,) ṣayapati-grāmapati-tarika-çaulkika-gaulmika-Gauḍa-Māla-va-Coḍa-Khasa-Hūṇa-kulika-Karṇṇāṭa-Lāṭa-cāṭa-bhaṭa-sevak-ādī-

(l. 38,) n anyāṁç=c=ākīrttitān rāja-pād-opajīvina[ḥ*]prativāsino vrā(brā)hmaṇ-ottarān mahattam-ottama-kuṭumvīṁ(mbi)-purogama-caṇḍāla-paryantān ya-

(l. 39,) thārha[ṁ*] mānayati vo(bo)dhayati samādisa(ça)ti ca viditam=astu bhavatāṁ ‖ yath=opari-likṣi(khi)to=yaṁ grāmaḥ ‖ sva-sīmā-tṛṇa-pluti-gocara-paryantaḥ ‖

(l. 40,) sa-talaḥ s-oddeçaḥ s-āmra-madhūkaḥ sa-jala-sthalaḥ sa-gartt-oça(ṣa)raḥ sa-jhāṭa-viṭapaḥ sa-dara-çāpasāraḥ[1] sa-cauroddharaṇikaḥ parihṛta-sarvva-

(l. 41,) pīḍaḥ a-cāṭa-bhaṭṭa(ṭa)-prāveçaḥ a-kiñcita-paragrāhyaḥ[2] [samasta*]-bhāga-bhoga-hiraṇy-ādi-pratyāya-sametaḥ ratna-traya-rāja-sambhoga-varjjitaḥ

(l. 42,) bhūmi-cchidra-nyāyena ā-candr-ārka-kṣiti-sama-kālaṁ mā-tāpitror=ātmanaç=ca puṇya-yaço-bhivṛddhaye [Kautsa]-sagotrāya Çāṇḍi-

(l. 43,) ly-Āçi(si)ta-Devala-pravarāya paṇḍita-çrī-Bhūṣaṇa-savra-(bra)hmacāriṇe Sāmaved-āntarggata-Kautthuma-çākh-ādhyāyine Campāhiṭṭīyāya

(l. 44,) Campāhiṭṭī-vāstavyāya Vatsaçvā(svā)mi-prapautrāya Prajā-patiçvā(svā)mi-pautrāya Çaunakaçvā(svā)mi-putrāya paṇḍita-bhaṭṭaputra-çrī-Vaṭeçvaraçvā(svā)-

(l. 45,) miçarmmaṇe Paṭṭamahādevī-çrī-Citramatikayā Vedavyāsa-prokta-prapāṭhita-Mahābhārata-samutsarjjita-dakṣiṇā-tvena Bhagava-

(l. 46,) ntaṁ Buddha-bhaṭṭārakam=uddiçya çāsanī-kṛtya pradatto ʼsmābhiḥ । ato bhavadbhiḥ sarvvair=ev-ānumantavyaṁ bhāvibhir=api pa(bhū)mipati-

(l. 47,) bhir=bhūmer=ddāna-phala-gauravāt apaharaṇe mahāna-naraka[3]-pāta-bhayāc=ca dānam=idam=anumody-ānu-modya pālanīyaṁ prativāsi-

(l. 48,) bhiç=ca kṣetra-karair=ājñā-çravaṇa-vidheyī-bhūyaḥ(ya) yathā-kālaṁ samucita-bhāga-bhoga-kara-hiraṇy-ādi-pratyāy-opanayaḥ kārya iti ‖

[1] Read *sa-daç-āparādhaḥ.* [2] Read *a-kiñcit-pragrāhyaḥ.* [3] Read *mahānaraka-.*

(l. 49,) Samvat 8 candra-gatyā caitrakarmma-dine 15 [॥*]Bhavanti c=ātra dharmm-ānusa(ça)ṁsinaḥ çlokāḥ ॥ Va(Ba)-hubhir[1]=vvasudhā dattā rājabhiḥ

(l. 50,) Sagar-ādibhiḥ [।*] yasya yasya yadā bhūmis=tasya tasya tadā phalaṁ ॥ Bhūmiṁ yaḥ pratigṛhṇāti yaç=ca bhūmiṁ prayacchati । ubhau tau puṇya-

(l. 51,) karmmāṇau niyataṁ svargga-gāminau ॥ Gām=ekāṁ svarṇṇam=ekañ=ca । bhūmer=apy=arddham=aṅgulaṁ [।*] haraṁ narakam[2]=āyāti । yāvad=āhūti(ta)-

(l. 52,) saṁplavaṁ ॥ Ṣaṣṭiṁ(ṣṭiṁ)varṣa-sahasrāṇi svargge tiṣṭhati bhūmidaḥ [।*] ākṣeptā c=ānumantā ca tāny=eva narake vaset ॥ Sva-dattāṁ pa-

(l. 53,) ra-dattā vāṁ(dattāṁ vā) yo hareta vasundharāṁ[।*]sa viṣṭhāyāṁ kṛmir=bhūtvā pitṛbhiḥ saha pacyate ॥ Āsphoṭayanti pitaro valgayanti pitāma-

(l. 54,) hāḥ । bhūmido ऽ smada(t)-kule jātaḥ sa nas=trātā bhavisya-(ṣya)ti ॥ Sarvvān[3]=etān bhāvinaḥ pārthivendrān bhūyo bhūya[ḥ*] prārthayaty=e-

(l. 55,) sa (ṣa) Rāmaḥ [।*] sāmānyo=yaṁ dharmma-setur=narāṇāṁ kāle kāle pālanīyaḥ krameṇa ॥ Iti[4] kamala-dal-āmvu-(mbu)-vindu-lolāṁ Çriyam=a-

(l. 56,) nucintya manusya(ṣya)-jīvitaṁ ca[।*]sakalam=idam=udāhṛtañ=ca vu(bu)ddhvā na hi puruṣaiḥ para-kīrttayo vilopyāḥ ॥ Kṛtaḥ[5] sakala-

(l. 57,) nītijño dhairya-sthairya-mahodadhiḥ[।*]Sāndhivigrahikaḥ çrīmān BHĪMADEVO ऽ tra dūtakaḥ ॥ Rājye Madanapālasya aṣṭame

(l. 58,) parivaccha(tsa)re । tāmrapaṭṭam=imaṁ çilpī TATHĀGATASARO ऽ khanat ॥

1 Metre Anuṣṭubh ; and of the next five verses.
2 Read *haran=narakam.*
3 Metre Çālinī.
4 Metre Puṣpitāgrā.
5 Metre Anuṣṭubh ; and of the next verse.